إن الدين عند الله الإسلام

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

KABUL WITNESSES A NEW SIGN

BY HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD,
Head of the Ahmadiyya Community, Qadian.

The land of Kabul possesses this unique distinction that it has seen God's great and mighty signs being fulfilled in quick succession. With the possible exception of India, no other country has so frequently been mentioned and referred to in the revelations which God caused to be proclaimed in the world through His Messenger and Prophet, the Promised Messiah.

The Promised Messiah had not yet claimed to be a *Mujaddid* (reformer) when God informed him beforehand by means of a revelation, شاتان تذبحان (two lambs shall be slaughtered), of the two cruel and wholly unjustifiable murders that were to be perpetrated in Kabul *viz.* (1) the murder of Maulvi Abdur Rahman, a faithful and beloved disciple of Shahzada Abdul Latif and later on that of the Shahzada Sahib himself.

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When this great prophecy saw its marvellous fulfilment in 1903, the Promised Messiah was told by means of another divine revelation that three more of his followers would be killed in Kabul. The revelation embodying this prophecy was published on January 1, 1906 and ran as followes: تین بکرے ذبح کئے جائینگے *i.e.*, 'three lambs shall be slaughtered'. This revelation was literally fulfilled in 1924 when, as a result of the renewed persecution to which the Ahmadis became subjected in the reign of the ex-King Amanullah Khan, first Maulvi Niamat Ullah Khan, an Ahmadi preacher was mercilessly stoned to death by the orders of Amanullah Khan for no other fault than that he was an Ahmadi and preached Ahmadiyya doctrines and teachings peacefully, and a few weeks later Maulvi Abdul Halim and Mullah Nur Ali met their deaths in the same way and in consequence of the same "crime."

It is very significant that these martyrs have been called 'lambs' in the revelations. The lamb being quite a harmless animal, the revelations point to the fact that the murders of these harmless and innocent persons would be entirely unjust and cruel and they would be sacrificed at the altar of truth and righteousness.

Murders Avenged

These heinous murders were avenged in this way. First Amir Habibullah Khan by whose orders Shahzada Abdul Latif was stoned to death fell a victim to the bullet of an assassin as the result of a deep-laid conspiracy, hatched by his own kith and kin, and then Amanullah Khan who became the cause and instrument of the fulfilment of the latter prophecy and who had ordered the death, on the basis of no reasonable excuse or cause whatever, of three quite honest, peaceful and law-abiding citizens, was compelled to quit his country, bag and baggage, after suffering an ignominious defeat at the hands of the son of a water-carrier who had attacked Kabul with only three hundered men and who himself was only a soldier of no great merit or distinction. In spite of being a powerful monarch, possessing a large number of guns and aeroplanes, a vast quantity of arms and ammunition, he could not save his crown and throne from a comparatively weak and

unarmed company of soldiers and he was compelled to pass the declining days of his life in obscurity and oblivion in Italy, and this, after he had received only a year before a truly royal welcome in every European country.

In the beginning there were only about 300 soldiers with Habibullah Khan, better known as Bachcha-i-Saqqa, But after the exit of Amanullah Khan from Kabul a large army had gathered round him. Amanullah Khan had gone to Kandhar to mobilize his forces to make another and a last bid for the lost throne of Kabul. The result was that the country became involved in an internecine and sanguinary civil war in which thousands of people lost their lives. The general computation places the number of those killed at one hundred thousand, and in this manner was fulfilled a third prophecy of the Promised Messiah which was couched in the words :—

ریاست کابل میں قریب پچاسی ہزار کے آدمی مرینگے۔

i.e., in the State of Kabul about 85 thousand people shall die (15th April, 1907).

Chaos in Kabul

At that time it was generally believed that the organized Government of Afghanistan had ceased to exist and as an illiterate and uncultured vagabond who was a complete stranger to administration and state-craft sat on the throne of Kabul, the country would continue to suffer from incessant warfare and disturbances, and Afghanistan, after being disrupted and disintegrated would become submerged in the neighbouring states. But the Decree of God had selected, about a quarter of a century ago, another person who was destined to suppress these forces of disruption, to bring order out of chaos and give Afghanistan an ordered and stable Government in the place of anarchy and disorder. This man was General Nadir Khan, who was at the time of the Bachcha-i-Saqqa menace lying sick in a nursing home in France.

As Nadir Khan was an experienced and shrewd general, repeated invitations were sent to him by Amanullah's Government at the time when Bachcha-i-Saqqa had rebelled and was marching on Kabul. But ill-health prevented him from accept-

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ing these invitations and he could not leave in time to help Amanullah Khan to save his throne from Bachcha-i-Saqqa. And how could he really come to Amanullah Khan's help when God had decreed it otherwise?

Prophecy about Nadir Shah Explained

The prophecy to which I have referred above was published by the Founder of the Ahmadiyya Movement in 1905 and was based on the two revelations which he had received on May 3, 1905. The words of the revelations were(1) ما رميت إذ رميت ولكن الله رمى *i.e.* "You did not cast, when you did cast, but it was God who, in reality, had cast" and (2) آہ نادر شاہ کہاں گیا *i.e.* "Alas! where is Nadir Shah gone"! The first mentioned revelation is, indeed, a verse of the Holy Quran which bears a pointed reference to the Battle of Badr. In that battle the experienced and seasoned commanders and generals of Mecca had mobilized all their power and had brought with them the cream of their soldiery, one thousand picked and selected warriors to fight the Muslims. As compared with these fighters of note and reputation, the Holy Prophet was accompanied by only a few soldiers, 300 all told, most of whom were quite inexperienced and had known no fighting before. Some of them were even without any arms. Rusty swords and broken spears were all that they had for arms. Very few had any animals to carry them. When the two armies stood face to face and the Meccan army, on account of their superior numbers, better equipment and greater war-experience, began to drive back the slender Muslim force, the Holy Prophet prayed to God for succour and in obedience to Divine command threw a handful of pebbles towards the enemy. That was, as it were, a sign for the celestial powers to come into action. No sooner had the Prophet thrown that handful of pebbles than a strong wind blew from behind the backs of the Muslims and with it arose a storm of sand and pebbles which striking against the faces of the Meccans half blinded them and rendered harmless and innocuous the arrows aimed at the Muslims which began now to fall short of their destination in the middle of the field of battle. In this way God inflicted a defeat on the Meccans and vouchsafed a decisive victory to the Muslims. It is to this

memorable event that the verse of the Quran refers in which God says to the Prophet: "When you threw the pebbles you did not throw them. It was, in fact, God who had thrown them; because no sooner had you thrown them than the elements seemed to make common cause with the Muslim army to destroy the enemy."

The revelation of this Quranic verse to the Promised Messiah signified that an event similar to that of Badr was to take place, when in conformity with Divine decree a small and weak army was to fight a big and very powerful force and in spite of the paucity of its means and resources was to win a victory over their more powerful opponents.

This revelation evidently shows that of the two armies referred to therein the larger and more powerful one would have rendered itself deserving of divine punishment on account of its open hostility to the Ahmadis, just as the Quresh of Mecca had made themselves deserving of divine punishment by opposing and persecuting the Holy Prophet and his companions, and though the small army that would fight and defeat this great and powerful force would apparently be of as little significance and consequence as a few pebbles are, and would hardly be fit to be called an army, it would be serving a divine purpose and would therefore be brought into being by the prayer of God's Messiah. Now it is quite obvious that in the world there is no government which, as the government of a country, had subjected the Ahmadis to most cruel persecution, mercilessly murdering and stoning to death their members, and against which the Promised Messiah had invoked divine wrath and punishment, as he did against the Kabul Government on the occasion of the stoning to death of the Shahzada Abdul Latif. Let us quote the Promised Messiah himself. He writes: "The martyrdom that was decreed and destined for Shahzada Abdul Latif has come to pass ; the retribution of the tyrant only remains *i.e.*, إنه من يات ربه مجرماً فان له جهنم لا يموت فيها ولا يحيى- He who shall come before his Lord laden with crime, for him verily is Hell in which he shall neither live nor die."

The Arabic phrase لا يموت ولا يحيى (neither shall he live nor die) is used about a person under disgrace when he can neither

be said to be living as he is deprived of all power, nor can he be classed with the dead as he apparently breathes and moves. So the invocation of God's curse by the Promised Messiah on Amir Habib Ullah Khan could only be considered to have been accepted if he or his posterity had been reduced to such miserable condition as to appear obviously as good as dead.

Scene of the Battle of Badr re-enacted at Kabul

In short, there is no doubt in the fact that the government which meted out to the Ahmadis a cruel treatment similar to the one the Meccans had extended to the Muslims was the Afghan Government and it was this government on which the Promised Messiah had invoked God's blighting curse. So the above-mentioned revelation distinctly applies to this government. And as the revelation makes no mention of any Muslim army but refers only to the throwing of pebbles, it shows that the misery and misfortune implied in the revelation to overtake Afghanistan were not to come upon it through any Ahmadi army but God was to use for this purpose a people who apparently would be as worthless as pebbles or pieces of stone. That is to say, they would be possessing no real inherent worth; only God would make use of them tofulfil His Will, Word and Purpose. And though as insignificant and useless as the pieces of stone or particles of sand, yet God would make of them an instrument and a means of the manifestation of a mighty sign like that of Badr. In other words, though they might be small in numbers and without equipment or provision of any sort, and their enemy be powerful and well-equipped, they would in consequence of the prayer of a Prophet offered long ago tear to pieces that Government and its officials. Now see how the prayer of the Promised Messiah was fulfilled. When Amir Habib Ullah Khan did not repent of his sins, he was murdered by his own relatives, and Amir Aman Ullah Khan ascended the throne and out-did his father in ordering the stoning of three innocent Ahmadis. Then the wrath of God was roused and He commanded and decreed, that the dire tyrannies and enormities of the House of Amir Abdur Rahman be punished, and in accordance with the knowledge

which He vouchsafed to His Messiah and Messenger about 25 years beforehand and which the latter had broadcast throughout the world He caused the son of a water-carrier to raise the standard of revolt against the government of Aman Ullah Khan with only three hundred companions – a number strikingly similar to that of the Muslims who fought by the side of the Holy Prophet at Badr. In this way God caused the scene of the battle of Badr to be re-enacted in Kabul, that is to say, about three hundred inexperienced soldiers, almost without arms and equipment, sent toppling and tottering to the dust a throne that lay secure behind arsenals and steel-walled fortresses.

"So glory be to Him in whose hand is the kingdom of all things and who has power over all things" (Holy Quran).

It is indeed no ordinary sign that the particles of sand and the pieces of stone should break to atoms powerfully built fortresses and mere wafts of wind should turn the direction of canon-balls; yet this is exactly what the success of the apparently weak and contemptible few companions of the Bachcha-i-Saqqa over the seemingly safe, secure and powerful government of Amanullah Khan means. Nay, this is a mighty sign sufficient to help every honest and sane-minded person to arrive at the truth. Would those who have eyes see and who have ears hear and those who have hearts reflect and believe, that they may inherit the grace of God!

Nadir Shah's Death Predicted

The defeat of Amanullah Khan at the hands of Bachcha-i-Saqqa had fulfilled the prophecy of the Promised Messiah, and his (Bachcha-i-Saqqa's) few followers were therefore to revert back to their original insignificant and unknown position, but the Promised Messiah had prayed to God that the progeny of Amir Habib Ullah Khan should be reduced to a life of misery and ignominy as good as that of the dead. And this could only be possible when Habib Ullah Khan's descendants should have become completely deprived of all power, pomp and glory. It is quite obvious that if Bachcha-i-Saqqa had ruled in Kabul longer than he actually did, there would have arisen many opportunities for Amanullah Khan to regain his lost

throne, because the Bachcha was a complete stranger to administering the affairs of a State. He was also disposed to be harsh and severe and his lieutenants and companions could, like pieces of stone, only pierce and prick, but to do any useful public work was beyond their power and capacity. And when Bachcha-i-Saqqa had served the purpose he was decreed to serve—the fulfilment of a part of the Promised Messiah's prophecy—God's help and grace also ceased to accompany him. But God had willed that after taking from Bachcha-i-Saqqa the work he was destined to do, the wish and desire of His Messenger and Prophet– that Amir Habib Ullah's posterity should live a life of oblivion and misery like those dead and forgotten—should be fulfilled by some other person. He selected Nadir Khan for that purpose and informed the Promised Messiah of it along with the above-mentioned prophecy in the words آہ نادر شاہ کہاں گیا۔ *i.e.* "Alas! where is Nadir Shah gone!" (May 3, 1905). This revelation in conjunction with the one dealt with above, indicated that after the happening of the first event (defeat of Amanullah Khan by Bachcha-i-Saqqa) Nadir Khan would become the Shah of Afghanistan and that after a brief rule his death would take place like a sudden and totally unexpected calamity– a veritable bolt from the blue—which would make, as it were, the whole Afghan nation cry out "Alas, where is Nadir Shah gone!" And so did it exactly come to pass. By causing Bachcha-i-Saqqa to suffer a defeat at the hands of General Nadir Khan God paved the way for the fulfilment of the second part of the prophecy announced on May 3, 1905 and in this way He arranged that Amanullah Khan should never be able to regain his lost throne and thus Heaven's decree should come into force regarding Habib Ullah Khan's descendants that "they shall neither live nor die."

It was foretold in the revelation that after the pebbles and particles of sand (followers of Bachcha-i-Saqqa) had served their pre-destined and fore-ordained purpose, God would bring about such changes as would culminate in a man named Nadir Khan ascending the throne of Kabul who, in this way, would deprive the line of Habib Ullah of it permanently and for ever, thereby making the Quranic verse لایموت فیہا ولا یحییٰ

(neither shall he live nor die) literally apply to them. The said revelation also contained the prophecy that after being crowned King and having ruled the country for a time Nadir Khan would die in circumstances most tragic and his absence would be felt most poignantly. This part of the revelation, as our readers know, met with a remarkable fulfilment on November 8, 1933, when on that day, Nadir Shah, the beloved King of Afghanistan, fell a helpless victim to the bullet of a wicked and misguided young assassin who fired three shots from a point-blank range in the Dilkusha Palace Gardens where he had come to distribute prizes after a football match. (From God we are and to Him shall we return!)

O ye people! whose hearts yet retain a particle of faith, I say unto you: Is not this great sign sufficient to prove the existence of God? Does this not establish the truth of the Promised Messiah's claims? Is not this sign which has seen its fulfilment in such a marvellous manner after the passage of more than a quarter of a century, sufficient to substantiate the fact that our God is a living God and that, just as He spoke to Adam and He spoke to Noah and He spoke to Abraham and He spoke to Moses and He spoke to Jesus and last of all He spoke to the Greatest of the Prophets, Mohammad (may peace and blessings of God be upon them all!) in a language whose glory, majesty and sublimity far exceeded that in which He spoke to those that had gone before, so does He even to-day hold communion with His chosen and beloved servants? Signs are manifested and miracles shown to establish the truth of Islam. See, that was no ordinary prophecy which you saw fulfilled with your own eyes. Reflect and consider and you will find that this one prophecy contains many other signs and prophecies which may briefly be described as follows:

Nadir Shah in the Making

(1) At the time when the Promised Messiah published these revelations, Nadir Khan, the hero of this great drama, was only a young student and the members of his family were labouring under such unfavourable conditions that they could not hope to get any important or high government post. They

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had remained under the royal displeasure in Amir Abdul Rahman's reign, and after having obtained the royal pardon from Amir Abdur Rahman's son and successor, Amir Habib Ullah Khan, had only arrived recently in Kabul after a forced absence of about 20 years from their country. Under circumstances like these they could naturally make no headway in gaining the Amir's special favour and promotion to the highest positions. But Nadir Khan was gifted with intelligence and sagacity in such an unusual measure that he proved his extraordinary fitness for the military post to which he was appointed. Moreover God brought about his rapid promotion in this way. Rebellion broke out in the southern provinces and the Royal forces that were despatched to quell it suffered a heavy defeat. Thereupon to Nadir Khan was entrusted this difficult task. His efforts to suppress the rising met with a signal success. Nadir Khan, in consequence, got a promotion and began generally to be looked upon as one of Afghanistan's wisest generals.

As Commander-in-Chief and Minister of War

(2) Amir Habib Ullah Khan met with quite an unexpected end outside Kabul. Inayat Ullah Khan, Habib Ullah Khan's eldest son and successor who was at the time of his father's assassination with him in company with his father-in-law and uncle, Nasr Ullah Khan, Amir Habib Ullah's younger brother, being suspected of having a hand in the assasination became deprived of the Kabul throne and Amanullah Khan was crowned as Amir. In order to secure his accession to the throne Amanullah Khan had to enlist the aid of Shah Ghashi Abdul Quddus who was a near relative of Nadir Khan. So though Amanullah Khan suspected Nadir Khan to have been implicated in the murder of his father, he was reinstated in his post after only a few days' incarceration. Immediately after that war broke out between the British and Afghnistan in which unusual success attended Nadir Khan in all his pursuits and undertakings and he was promoted to be Commander-in-Chief and Minister of War. This war proved to be a source of great blessings for him. He advanced a step further toward the Afghan throne as he rose very high in the esteem and affection of the people of the southern provinces and impressed them deeply

with his wisdom and abilities.

Afghanistan Becomes Independent

(3) When the Promised Messiah received this revelation, the status of Afghanistan was merely that of a principality but in this revelation Nadir Khan was described as a Shah (King). Had Nadir Khan happened to be the Ruler of Afghanistan without this country first having achieved its independence, he would have, at best, been known and called an Amir and not a Shah (King). This revelation, therefore, predicted a great change in the government of Afghanistan in consequence of which it was to have become a wholly independent country. In 1905 when this revelation was published nobody could possibly conceive of an independent Afghanistan. The Russian bogey had so much frightened British statesmen that they could not for a single moment think of recognizing the independence of Afghanistan. When a strong ruler like Amir Abdur Rahman could not dare demand the independence of Afghanistan from the British, then how could a much weaker man, as Amir Habib Ullah Khan evidently was, make in the then existing circumstances this preposterous demand. His relations with the British Government had, on the contrary, become warmer and more friendly and for this he was rewarded with the enhancement of his stipend. So in those days the wildest stretch of human imagination could not think of a free and independent Afghanistan and its Amir as a full-fledged Shah (King). But when the human mind could not possibly conceive of an independent Afghanistan, the Promised Messiah was told in his revelation that it would some day be successful in acquiring the status of a fully independent and sovereign country and its Amir would be regarded and known as a Shah (King) and Nadir Khan who was then an ordinary military officer would, helped by God's special grace, secure its throne and crown. Leave alone the other parts of the prophecy. Only consider and reflect over its latest portion and you will be amazed to see how the independence of a subsidiary State has been predicted and how again the destruction and downfall of its ruler who had raised it from the condition of a dependent principality to the status of a full-

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fledged kingdom enjoying all the rights and privileges of a comlpetely free and sovereign country has been foretold and then again the accession to the throne of Afghanistan of Nadir Khan—between whom and that throne there were many rightful claimants and heirs – has been told beforehand and told 25 years before these momentous and far-reaching changes actually take place. Are these not living signs? And are they not simply marvellous and wonderful?

Nadir Khan's Illness

(4) When Bachcha-i-Saqqa raised the standard of revolt, Nadir Khan was lying sick in France. But in spite of his broken health he left for India to help and serve his mother-land in the hour of its distress. On arriving, however, in India he fell seriously ill and remained confined to his bed in Peshawar and could not proceed to Afghanistan at once. The result was that he could not join Amanullah Khan in his desperate efforts to save his throne from Bachcha-i-Saqqa. If he had not been taken ill and had joined Amanullah Khan at once in his struggle against Bachcha-i-Saqqa and had defeated him, Amanullah Khan would evidently have remained King of Afghanistan and all possibility for Nadir Khan to have become the Shah of that country would have been totally eliminated. But God prolonged his illness and did not give him victory over Bachcha-i-Saqqa until Amaunllah Khan, after suffering a crushing defeat, made a hurried exit from Afghanistan. The protracted illness of Nadir Khan in Peshawar and his inability to proceed at once to Afghanistan was a divine plan to fulfill the Promised Messiah's prophecy and constituted, thus, by itself a remrkable and standing miracle.

No Desire for Throne

(5) From the announcements that Nadir Shah made at the time when he was struggling hard to rescue Afghanistan from the strangle-hold of Bachcha-i-Saqqa and his band of of brigands, it appears that the idea never entered his head that even if he succeeded in turning out the Bachcha he would himself ascend the throne of Afghanistan. As long as Amanullah Khan was in the country he continued to support him and when the latter gave up the struggle in despair and left Afghanistan, Nadir Khan

took special care to make it clear in all his announcements and proclamations that he did not seek self-aggrandisement, that he had no desire for the throne of Afghanistan and that after the successful termination of the life and death struggle in which he was engaged with his main and might he would loyally submit to the decision at which the elected representatives of Afghanistan would arrive after taking counsel together as to the form the future government of Afghanistan should take. This shows beyond the shadow of a doubt that nothing was further from his mind than that he could ever become the King of Afghanistan even at the time when Amanullah Khan had left the country to its fate and on the struggle in which he was engaged hung Afghanistan's future. But the word of God had announced to a wondering world twenty-five years before that the apparently impossible would become possible and Nadir Khan would one day sit on the throne of Habib Ullah Khan and Amanullah Khan as the beloved King of his people.

Short of Funds

(6) When Nadir Khan entered Afghanistan from the side of the Khost Province, he was so short of money that he did not even possess a printing press nor could he buy one. He knew that in these times it was not possible to conduct a war successfully without calling in the aid of the press and when, in order to keep informed his friends and sympathisers and the public at large of the progress of the struggle he found it indispensable to start a paper, he was, for shortness of funds, obliged to purchase only a stylo-machine, a thing not worth more than fifty rupees and on it, during the whole period of the war, his paper, the *Islah*, used to be printed. With such limited and confined means to fight and inflict a crushing defeat on an enemy like Bachcha-i-Saqqa who had vanquished the ex-King Amanullah Khan with all his mighty forces, armaments and ammunitions, was no ordinary business and constituted alone a great and wonderful sign. It was to fulfil the revelation that God had vouchsafed to His Messenger and Messiah long ago that conditions in Afghanistan so shaped themselves that in spite of his complete helplessness and broken health, and in spite of

disorder, chaos and anarchy that reigned in the country Nadir Khan was successful in defeating Bachcha-i-Saqqa.

Choice of Afghanistan

(7) Nadir Khan had publicly announced time and again that he had no desire for the throne and that he would faithfully and gladly submit to the verdict of the elected and accredited spokesmen of the nation as to who should be their King and Ruler, and he did literally and in spirit abide by his announcements and did honestly seek the counsel and advice of his people. As many members of the Royal family were still alive and as on such occasions the nobles are jealous of one another, it was generally believed that after the suppression of the Bachcha-i-Saqqa revolt, Nadir Khan would, in the first instance, be asked to invite Amanullah Khan to come back to his country, and if public feeling against some of his measures was found to be too strong, at least to a Prince of Amir Abdur Rahman Khan's family the Crown would be offered. But who could stand in the way of the fulfilment of Heaven's decision ? Who could deprive Nadir Khan of the throne that had been decreed in heaven (on May 3, 1905) to be conferred upon him in recognition of his services to his motherland, especially when God had chosen him for that honoured station so that Amir Habib Ullah Khan's progeny should wander in wilderness living a miserable existence between life and death ? How could Nadir Khan, Heaven's predestined nominee for the throne of Kabul, possibly be ignored, when the time came for Afghanistan to choose its own monarch ? At last it came to pass exactly as was decreed long ago. That is to say, more than 25 years after the prophecy (referred to above) Nadir Khan, for whom, six months before there was not the remotest possibility ever to acquire this very exalted position, was unanimously elected by the Afghan people as their King and the arbiter of their destinies. In spite of the fact that he had no desire for the throne and in spite of the fact that he left the decision fully and completely in the hands of the Afghan people to choose their own Ruler, the lot fell upon him and he alone was considered fit to discharge fully and adequately the very high and critical responsibilities attached to the office of a king ; and who could, in reality, be considered

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fit for this very exalted position except he whom God had singled out for it ?

Nadir Khan Becomes Nadir Shah

(8) But there was still one step left : it was for Nadir Khan to become Nadir Shah. No doubt Afghanistan had now enjoyed full and complete independence. Its Amir had assumed the title of King and he was known and addressed as such. Indeed by virtue of being the ruler and monarch of this independent country Nadir Khan was a King in the real and full sense of the word. But in the word of God he was not designated as Shah Nadir Khan but as *Nadir Shah.* If Nadir Khan had only assumed the title of Shah Nadir Khan, even then the prophecy, to all intents and purposes, would have been considered by every sane and dispassionate person to have been fulfilled and it would have legitimately been believed that in the revelation Shah Nadir Khan had been described for brevity's sake as Nadir Shah. But God had so willed that this great prophecy should become literally true. He, therefore, provided extraordinary means to bring it about and Nadir Khan himself came to conceive a desire that he should in future be known as Nadir Shah. Now, ye who deliberate and meditate upon things, do you reflect and consider. Was not the idea conceived by Nadir Khan that he should in future be known and called Nadir Shah, an extraordinary idea ? On ascending the throne, Kings do not change their names. They invariably prefix or suffix them with the word 'Shah'. But their personal names and national titles undergo no change. Nadir Khan's personal name was Nadir Khan and his family title was 'Khan'. The use of the nomenclature 'Khan' is not derogatory to and incompatible with the exalted office of a king. It is not even derogatory to that of an Emperor. Even the famous Chengiz Khan, the ruler of about half of the then known world, preferred to use the appellation 'Khan' as his imperial title. Not a few monarchs of the Chughtai line added the title of 'Khan' to that of 'Sultan' in their names. For example, Sultan Ghias-ud-Din Buraq Khan, Sultan Muhammad Khan, Sultan Ahmad Aulja Khan are well-known historical

personages. Even Amanullah Khan, in whose time and reign Afghanistan succeeded in regaining its independence, naturally desired to be known as Shah (King) and so he was called Shah Amanullah Khan. Why then in the face of so many precedents should Nadir Khan have liked not to be called Shah Nadir Khan but have preferred to be known as Nadir Shah? O ye who love truth! Dare you deny that this unusual change of Nadir Khan into Nadir Shah was in compliance with the design and plan of the Great God who had foretold to the Promised Messiah on May 3, 1905 all these happenings in the revelation آہ نادر شاہ کہاں گیا *i e.* 'Alas! where is Nadir Shah gone!' The same God who had in His revelation given Nadir Khan the name of Nadir Shah made Nadir Khan and his nobles conceive the idea that though it was contrary to the established practice, though the word 'Shah' could be and was actually used before the name of a King, though Amanullah in spite of being the first 'Shah' of Afghanistan did not propose to be known as Amanullah Shah and though the use of the word 'Khan' is not incompatible with and derogatory to the dignity of a King, yet Nadir Khan should be known and called Nadir Shah so that in accordance with the divine prophecy not only should Nadir Khan become a king but should take for himself the name of Nadir Shah.

Some ignorant people are disposed to ask why Nadir Khan has been called Nadir Shah in the revelation. But they conveniently forget the well-known fact that Nadir Khan has come to be known as Nadir Shah throughout the world so much so that even those who out of spite and malice now take objection to calling Nadir Khan *Nadir Shah* have themselves on several occasions before written in their journals and papers Nadir Khan as Nadir Shah. A conspicuous example of such objectors is Maulvi Sanaullah of Amritsar. Almost all the British papers have invariably used the words Nadir Shah in preference to Nadir Khan. In Afghanistan itself people called their late monarch by the name of Nadir Shah and the Afghan Government have always insisted that he should be called Nadir Shah. In an interview which Sardar Shah Wali Khan gave to the proprietor of the *Siasat* of Lahore, and which was published

in its issue of 11th December, 1929, the Sardar is reported to have said :

> " In India people write His Majesty's name wrongly. From the moment he was announced to have ascended the throne of Afghanistan His Majesty became *Shah* instead of *Khan* and his correct designation is Nadir Shah, Shah of Afghanistan."

This testimony of no less a person than that of the conqueror of Kabul and a younger brother of Nadir Shah conclusively establishes the fact that the late-lamented King of Afghanistan had changed his name from Nadir Khan to Nadir Shah and the word 'Shah' had become an integral part of his name, because Sardar Shah Wali Khan in his interview (referred to above) emphatically stated that the correct name of the King was Nadir Shah, Shah of Afghanistan. The repetiton of the word Shah in the full title signified that the first Shah was an integral part of the King's name and the second signified his official designation. So in order to fulfil His word revealed to His Messenger 25 years ago God had completely changed the name of Nadir Khan and he came to be known officially and privately as Nadir Shah.

O ye seekers after truth, do ye think that this change of the name of Nadir Khan into Nadir Shah was an ordinary thing ? No, by God, no ! This change was generally believed quite impossible even after Nadir Khan had been crowned King of Afghanistan. The most implacable and inveterate enemy of the Ahmadiyya Movement, Maulvi Sanaullah, in his paper, the *Ahl-hadith* wrote in those days on this subject as follows :

> " Is he (Nadir Khan) called in Afghanistan Nadir Shah ? Were the Rulers of Afghanistan ever known by the title of Shah in official or national usage ? Did anybody ever hear Amirs Abdur Rahman and Habib Ullah or even King Amanullah known as Abdur Rahman Shah, Habib Ullah Shah or Amanullah Shah ? In Afghanistan the Ruler is not known or designated by the title of Shah. We proceed further and declare that in no reliable Indian writing would you find

the Rulers of Afghanistan called or described as Abdur Rahman Shah or Habib Ullah Shah. So if this revelation (meaning the Promised Messiah's revelation آہ نادر شاہ کہاں گیا *i.e.* Alas! where is Nadir Shah gone!) had correctly interpreted the mind of Afghanistan the title of Nadir Khan and not Nadir Shah would have been used in it. It shows that this revelation relates to a person other than Amir Nadir Khan."

I am convinced that Maulvi Sanaullah became the unconscious instrument of the heavenly powers in making this statement in his paper. Such an inveterate and pronounced enemy of the Ahmadiyya Movement as Sanaullah evidently is, unequivocally confesses the fact that for Nadir Khan to be known as Nadir Shah is quite against the history, traditions and the accepted usages of the Afghan people. For once at least, we agree with this statement of the Maulvi. There is no doubt in the fact that the former rulers of Afghanistan were not called by the title of Shah. This is also true that after the assumption of the title of King by Amanullah Khan, he was known not as Amanullah Shah but as Shah Amanullah Khan and this is equally correct that in view of their traditions the Afghans could not conceive that they would ever begin to call Nadir Khan Nadir Shah. But it is also an undoubted and proved fact that on ascending the throne of Afghanistan Nadir Khan did become Nadir Shah and came to be universally known and called as such. The papers and journals of Afghanistan and India have been and are still addressing, calling and describing Nadir Khan as Nadir Shah aud as is evident from the statement of Sardar Shah Wali Khan, a brother and minister of the late King, Nadir Shah was the official designation by which he was known.

So, O ye people, who fear God and believe in death and the Resurrection! Tell me, in God's name, what power had caused this obvious impossibility to be translated into a concrete and settled fact—a fact which was considered even by an enemy of the Ahmadiyya Movement to be quite impossible to occur as it most certainly was? Was it not God the Almighty who had, in His revelation to the Promised Messiah, on May 3,

1905, named Nadir Khan as Nadir Shah about a quarter of a century before? Would you, even after the fulfilment of such a mighty sign persist in disbelieving and continue rejecting God's Messenger? Would you still refuse to become reconciled with God, your Beneficent and Compassionate Creator and Master and would you remain content to welter and wallow in the slough and quagmire of atheism, disbelief and godlessness? If such powerful, clear and unequivocal signs, which even an irreconcilable enemy confessess to be impossible of happening, do not and cannot convince you, what treatment do you expect God to mete out to you?

Nadir Shah's Death Mourned

(9) Among a rough and rugged people like those of Afghanistan even after a person rises to power and actually holds the sceptre it cannot be gurauranteed that he will continue to command the confidence, respect and affection of his people. Passions are easily excited in that country and affection becomes readily changed into enmity. It would not at all have been surprising if after capturing the throne of Afghanistan Nadir Shah had fallen in the estimation of his people or had failed to be able to keep peace and order in the country and disorder and disruption had increased. But the revelation آہ ناد رشاہ کہاں گیا (Alas, where is Nadir Shah gone!) clearly showed that by the time Nadir Shah's tragic death occurred, his people would have come to appreciate and realize the worth of the solid work done by him and therefore his sudden and sad demise would plunge the whole country into intense sorrow and grief.

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To predict the rise to the throne of an ordinary person by itself constitutes a great sign. But to predict, in addition, that he shall rise to it on the ruin of the old royal family and shall rule effectively the country whose people are quite unused to reform, and by the good and solid work he shall do for the peace, progress and prosperity of his country he shall continue to rise in the esteem and affectiou of his people and when he shall die, his death shall be received with feelings of deep and intense grief, is a sign whose grandeur and majesty

it is impossible to deny.

It should be remembered that this part of the revelation has been fulfilled twice: First when in the time of the ex-King Amanullah Khan, Bachcha-i-Saqqa raised the standard of revolt and the King, his Ministers and the public at large cried, as it were, 'would that Nadir Khan had been in Kabul, he would have kept the peace of the country intact.' Though Nadir Khan was not then Nadir Shah (as he is called in the prophecy) but sometimes a title or epithet is used about a person who is to acquire it later on. In the Quran we find instances of this kind of use of words. The Quran says: "It is also a sign to them that we bear their posterity in the full-laden ark." Now it is apparently impossible to bear people in an ark which is already full-laden. When interpreting and explaining this verse the exegetists and translators of the Quran agree that the word مشحون (full-laden) used in the verse means 'that which was to have become full-laden by the people who were to ride on it.' As it was intended to show that the ark on account of the large number of persons who were to be borne on it or on account of the smallness of its size was to become full, instead of expressing this sense in a separate sentence, the sentence "we bear them in the full-laden ark" is considered sufficient to convey adequately the intended sense, although it is quite evident that the ark could not become full before anybody went into it. In the same way for Nadir Khan the appellation Nadir Shah has been used in the revelation. It is true that Nadir Khan was not Nadir Shah when Bachcha-i Saqqa began to disturb the peace of Afghanistan and attacked Kabul, but as God intended to show that by granting him success against Bachcha-i-Saqqa, He would raise him to the throne of Afghanistan, Nadir Khan was called Nadir Shah in the Promised Messiah's revelation and in this way a vast subject was explained in a brief and pithy sentence.

But the second interpretation of the revelation has seen its fulfilment now when Nadir Khan has become universally known as Nadir Shah and after meeting a most tragic end at the hands of a foolish and wicked enemy of Afghanistan has made the whole country, as it were, cry out, "Alas! where is Nadir Shah gone!"

(10) The revelation of the Promised Messiah also implied that the death of Nadir Shah would happen in consequence of a most sudden calamity because the words "Alas, where is Nadir Shah gone!" seemed to imply not only sorrow and grief but surprise, and dismay as well and surprise is always felt and expressed at a sudden and unexpected accident. The words of the revelation clearly show that it had been stated therein that Nadir Shah would not die a natural death but that his death would take place in consequence of a sudden event and would happen at a time and in a manner quite unexpected. The details that have appeared in the newspapers about Nadir Shah's assassination most unequivocally and emphatically demonstrate that this part of the prophecy has also been fulfilled to the last letter. It is stated that Nadir Shah had come to preside over a meeting in the Dilkusha Palace Gardens at which prizes were to be given to students who had taken part in a football match. In that crowded meeting at which his ministers and many other prominent people were present he was talking to some students when one out of those very students to encourage whom Nadir Shah had personally come to preside over the meeting, fired at him three point blank shots from a distance of about a yard and the whole assemblage was at once converted from a joyful into a mournful company. The shocking suddenness with which this most bewildering event occurred is evident from the startling rapidity with which the assassin fired rendering all efforts to save the King nugatory. General Mahmud Khan, the dead King's younger brother and his Minister for War was present on the occasion. He was so deeply affected and overwhelmed with grief by the suddenness of this tragic and hair-raising event that he is stated to have fainted. People ran into the streets crying distractedly "the Shah is assassinated, the Shah is assassinated." All the details of the assassination undeniably demonstrate that the whole affair took place in such an amazingly short time as to have left the whole nation dazed and stupefied.

(11) This prophecy clearly appeared to possess the implication that the death of Nadir Shah would take place at a time when the need of his presence would be keenly felt,

Circumstances corroborate this fact also. Only a day or two before the death of the late King, Dr. Sir Muhammad Iqbal, after his return from Kabul, in an interview he gave to the Press, is stated to have said that Afghanistan was well on the way to progress and if Nadir Shah was spared for another ten years Afghanistan would reach the height of prosperity. This statement shows that all those persons who were familiar with the developments that were taking place in all walks of national life under the wise and able guidance of Nadir Shah keenly felt that Afghanistan badly needed Nadir Shah for some years to come. But God had fore-ordained that Nadir Shah should die a premature death to fulfil the prophecy of the Founder of the Ahmadiyya Movement.

The objection might be raised by some spiteful people that when Nadir Shah was fighting the forces of Bachcha-i-Saqqa in the province of Khost, it was said by the Ahmadis that the prophecy, " Alas, where is Nadir Shah gone" meant that the presence of Nadir Shah was needed to suppress the disturbance in that part of the country, whereas now it is being applied to his death. So let there remain no misunderstanding about it that this prophecy has been fulfilled twice : First when at the time of Amanullah Khan's hurried flight from Afghanistan, the need of the able guidance of General Nadir Khan was greatly felt and secondly now that in conformity with the will and purpose of God he has been assassinated by a foolish and misguided wretch, and the latter view is not of recent growth. It originated and has been maintained by the Ahmadiyya Community since the time God granted victory to Nadir Shah in the battle-field of Khost. The fact that in pursuance of my instructions Maulvi Sher Ali wrote an article for the *Review of Religions* regarding this pro phecy which appeared in its issue of February, 1930, under theheading of 'Nadir Khan becomes Nadir Shah', substantiates my statement. In that article while stating that the prophecy under question had been fulfilled by the defeat of Amanullah Khan, the instense desire of the people of Afghanistan for the return of Nadir Khan to guide them and by Nadir Khan assuming the title of Nadir Shah, the Maulvi Sahib wrote that

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the said prophecy possessed two interpretations, the one described above and about the other he expressed his opinion as follows:—"*The second rendering conveys the idea that some misfortune will befall the person named and his loss will be deeply mourned* (*vide*, the *Review of Religions* for February 1930, page 44).

This statement of Maulvi Sher Ali shows that the Ahmadiyya Community from the beginning believed that this prophecy possessed two facets and that in all probability both would be fulfilled because it is among God's ways that sometimes the revelations He sends down to His Messengers have several aspects all of which are fulfilled.

How long would you wait ?

To be brief, God revealed some secrets of the future to the Promised Messiah in two revelations on May 3, 1905. One of these revelations contained a prophecy about the success of the small band of the followers of Bachcha-i-Saqqa over ex-King Amanullah Khan and the other foretold that at the time of the defeat of Amanullah Khan at the hands of Bachcha-i-Saqqa, Nadir Khan would be out of Afghanistan, that his return to his country would be instensely desired by his people, that he would return to Afghanistan, would inflict a severe defeat on his enemy, would become king and finally change his name from Nadir Khan to Nadir Shah. It was also predicted in the second revelation that in consequence of a sudden calamity that would befall him, King Nadir Shah would lose his life suddenly in most tragic circumstances and his people would be plunged into intense and deep grief and his death would be regarded as a great national loss. This prophecy was made when Nadir Khan was only an inexperienced and immature young man and there seemed to be not the remotest possiblity for him to get any high and responsible post. Now O ye people who profess to seek after truth and whom the love of this world has not rendered quite oblivious of the remembrance of the next, I ask you, in all humility : Is it possible for a man to reveal such mighty divine secrets 25 or 30 years before their actual occurrence. If such great secrets could be revealed

by man, by what touch-stone could the truth of God's Messengers be tested and what respect would the Word of God command? God says in the Quran لا يظهر على غيبه احدا الا من ارتضى من رسول *i. e.* 'God does not reveal His secrets to any except to His apostles'. Now if an impostor and a friend of the Devil can predict such a long chain of events so many years beforehand, what proof shall there remain of the truth of the Quran? The change of Governments is no ordinary affair and the change of old and established ruling dynasties especially, in Asia, is even more extraordinary ; but even if the existing Government of a country gives way to another, who can say that the reins of government will fall into the hands of a particular person and who can guarantee the safety of that person for such length of time as he shall assume the reins of government and even if he happens to live for so long, who can stand surety that his powers shall remain intact till that time and also that he shall be able to take an effective part when the time for him comes to act and again that he shall succeed and after being successful in the achievement of his object shall die a sudden death and his country shall deeply mourn his loss. These are, by God, purely divine secrets which He alone can reveal and cause to be known. So deny and reject not God's signs as this path is beset with grave dangers. O Brothers! how can you consider yourself immune from the grip of God Who can cause a powerful monarch like Amanullah Khan to be expelled from his kingdom and country by the son of a water-carrier? How kind and gracious has God been to you! To save and protect Islam he raised up a man from among you! This man has revived and resuscitated Islam in this age of materialism and atheism by showing fresh miracles. So flee not away from him who has come to deliver you from sin and save your souls and behave not like enemies towards one who is your friend and well-wisher, Remember, the ungrateful rejection of God's bounties does not bear good fruit. See! the sun of spiritual light has risen high in the sky. Sign after sign is being shown to you. The sky and the earth have proclaimed repeated testimony to the truth of the Promised Messiah. How long would you go on waiting and doubting? Are you aware when your end shall

come? Why don't you then beware lest death should overtake you while you are keeping bootless vigil. Tell me truly if you really believe in God, how would you answer, after your death, His queries regarding your denial and rejection of the Promised Messiah.

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Ahmadiyya Movement must grow

Alas, there are many among you who say, "Was God to manifest Himself in India?" and they know not that when God manifested Himself in Iraq, the people said at that time, "Was God to appear in Iraq?" And when He manifested Himself to Moses on mount Sinai, the people said, "Was God to appear among the Israelites?" And when He revealed Himself to Jesus, the people doubted and said, "Was God to appear in an insignificant and unknown village like Nazareth?" and when He manifested Himself with all His Majesty and Glory to the Greatest son of Man in Arabia, the Quran reports the Jews of the time to have marvelled and said, "Was God to reveal Himself in Arabia?" Nay the Arabs themselves said, "Why did not God reveal Himself to a man of importance in one of our big towns?" This is no new misgiving, nor is this misapprehension new that God's Word has lagged behind and the people of the present time were to have no share of it. The Holy Quran tells us that this misapprehension is very old. The Prophet Joseph's tribe, a people of such remote antiquity, had given expression to a similar idea.

So do not put yourselves in doubt after you have witnessed God's great, clear and unambiguous signs. Remember, hearing is not seeing. When repeated and mighty divine signs have established the truth of the Promised Messiah like the clear, bright day, then why are you deferring and delaying the hour of your faith in him for the sake of mere doubts and hearsays. Verily, one moment of faith is better than a whole life of unbelief.

O ye lovers and seekers of truth! To whatever country or clime you belong, I say unto you all: the Light of God has come. Close not, then, your eyes. Give up indifference and sloth. Behold! our God is a living God. His powers have not deteriorated. He is capable of doing again what He did in days of

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yore and by showing fresh and marvellous signs He testifies to the life eternal of Islam and the Holy Prophet. What has come to you that you do not understand the voice of your Creator and cannot recognize the manifestation of your Master? Have your hearts deadened or has God sealed them up for their unbelief? Remember, the light of God shall not be put out with your mouths. Who can cut the tree that God has planted with His own hands? And who can efface the name that He has written? And who can stand in the way of a people who, God has decided, shall grow and increase, So do not come into collision with God's decisions and decrees. The waves of the ocean can strike against mighty mountains. But man, however powerful, cannot oppose Heaven's intentions.

Behold ! every day that dawns witnesses the increase and growth of the Ahmadiyya movement. It is growing and progressing in the teeth of the opposition of the whole world. Then why do you not willingly and voluntarily accept *that which is to be* and are waiting for the day when God's scimitar shall dangle over your necks. Remember, God's Messengers and their followers have always been looked down upon as of no significance and consequence. But the opposition of the world could injure them in no way and those who were looked down upon as of no consequence became the fountain-head of all honours and those who were considered as mean and contemptible became heirs to all glory and greatness. So beware, and have mercy on yourselves and your progeny and accept the truth that God has revealed. Every day of your life that sets is priceless and every moment that passes invaluable. Your God, your Lord and Creator is very eager that you may attain His nearness With open arms He calls you to come under His protection as He called those in the time of Abraham, the time of Moses, of Jesus and in the time of the Holy Prophet Muhammad (Peace be upon them !). Esteem highly this favour of God and accept the place of honour that He wishes to bestow upon you.

And our last discourse is that all praise belongs to God, Lord of all the worlds.

MUSLIM LAW

Compared with Hindu and Christian

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Unless the Lord build the house, this labour is vain that has the foundations.

There has been in recent years a notable tendency to measure things by the standard of some imaginary golden age of Hindu culture when everything was for the best in the best of possible worlds. None of the panegyrists of this golden age seem quite sure exactly to what period it belonged ; but we are perpetually assured that in this vague and indefinite era, Hindu India possessed a civilization far more advanced than any the world has known. And if the patriotic historians of Bharat Mata can thus paint the Hindu civilzation of a fancied Saturnian age, Western countries have their bards to sing of the glories of Western civilization even in the period rightly known as "the dark ages," to sing as Kipling the imperialist poet) did of his country.

It is no common earth or air,
But Merlin's isle of Grammarye.

Patriotic exaggeration of this kind is no doubt a pardonable failing, it may even be regarded as a commendable trait in a nationalist poet ; but the trouble about this kind of poetic exaggeration is that it is apt to create a species of confusion in the popular mind. When we read in the works of a patriotic Hindu historian enthusiastic appreciations of the legal system of Manu or of the knowledge of political science (as well as of a science far more ancient) in the treatises of Vatsayana, we are inclined to forget that the political science of both of these was founded on the gross social tyranny of the caste system, just the democracy of the Greek City States was in reality the oligarchy of a comparative handful of free Greek citizens over a population of helots on whose labours the free citzens existed. So, when

we find some pedantic English patriot becoming enthusiastic over the human touch and brotherliness of the feudal, manorial and guild systems, we are apt to forget those grim relics of medieval Europe which haug on the walls of every great museum, the racks and thumbscrews and girdles of chastity, the whole machinery of sadic torture.

Clear Thinking Needed

This warning against confusion of thought in judging cultural and religious issues is particularly necessary to-day, when more and more.

The old things change,

The old faiths totter and fall.

Everywhere, the old landmarks are shifting and men are looking for a sign Orthodox Hinduism, though propped up by pseudo-religious patriotism, and presented to the world in theistic form by missionary bodies like the Arya-Samaj and the Brahmo-Samaj, is dead, and will not arise again. In the West, Christianity is admittedly a spent force, its appeal to all but a small section of the *bourgeosie* being negligible. The number of "practicing" Christians (to use a convenient term employed in the Roman Catholic Church) in any Western community is very small, and is rapidly decreasing. On the other hand, it is interesting and significant to note that throughout the West there has in recent years been displayed amongst thinking Europeans and Americans an increasing interest in the religion and culture of Islam, and which has manifested itself in many notable conversous amongst Westerners of learning and distinction. It is not our purpose in this article to make any attempt to compare the spiritual teachings of Islam with those of Christianity or Hinduism. What, however, from the point of view of the non-Muslim enquirer into the truths of Islam is not less important is an understanding of the liberal spirit of Islamic law, culture and custom, which so far from being retrogade and reactionary, as the enemies of our Faith have endeavoured to suggest, anicipated thirteen hundred years ago many of the humanitarian ideas which in the twentieth century are manifest-

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ing themselves in institutions like the League of Nations and the Disarmament Conferences.

Islam the True Internationalism

If any single political idea can be said to dominate all others to-day, it is that of internationalism. More and more men are beginning to regard the entire human race as a single family and to deplore the narrow nationalism which under the guise of patriotism, permits and indeed incites the members of different branches of this family to wage bloody wars against one another day wars which under modern condition cost millions in blood and money and leave the world crippled for a generation. Long before the ideal of humanitarian internationalism dawned on the Western world it was recognized by Islam, the first religion to preach universal brotherhood, and, what is of far greater importance, to put it in actual practice. Islam from the beginning contemplated the world as a single State) and its inhabitants, not as subjects, but as brothers observing the beneficent law of the Quran. The States of the European mediæval world, in spite of the fact that Roman Jurists had defined the *jus gentium* long before, recognized none but municipal law. The only people entitled to protection by the State were its own citizens, and of these only often only certain privileged classes, the *plebs* being practically outside the law. Any intelligent student of the history of the Middle Ages and the Renaissance cannot fail to be impressed by the fact that even the most enlightened of the rulers of this period recognized no law save the municipal law of their own State, if indeed they recognized that. Subjects of another State had no protection unless their State was strong and efficient enough to take prompt steps to protect its nationals) which was not always the case. And when it came to a religious war the only *jus internationale* that was recognized was *Vae Victis*. One remembers the savage old Templar Jacques de Molay, burning at the stake where he had been sent by the Most Christian King calling on the Paschal Lamb (the emblem of the Crusaders) to help him :

Hear me, Bountiful Lamb.
I have roasted thee Turks.
Now men roast me.

The Crusades were no doubt a fine page of chivalry but they were also the scene of incredible atrocities wrought by the Christian Crusaders on the defenceless Turks. Far later in European history incidents like the Massacre of St. Bartholomew, the extirpations of the Albigenses and the Vaudois and the frightful doings of the Holy Office (popularly known as the Inquisition) furnish clear proof that in a religious war, neither age nor sex were a protection to the persecuted. And in non-religious wars, it was equally the case that warfare was conducted more on the principles of the Law of the Jungle than, shall one say, the Hague Convention or the Kellog Pact. And things were far worse in Hindu India.

First Conception of International Law

We have drawn attention to the barbarous conditions of warfare, and for that matter of peace time, in which the followers of Hasrat Esa lived in the Dark Ages and long after. Verily, they justified the saying of Hasrat Esa that "he came to bring not peace but a sword." The teachings of Jesus Christ though in many ways beautiful were far too impracticable for a sinful world. "Resist not evil", may be theoretically an ideal doctrine, but in practice can lead only to anarchy, as recent events in India have shown; and in any case the principle is so contrary to human nature that few save the philosopher of Yasnaya Polyana and his imitator at Sabarmati can stomach its application. Islam and its Prophet (may we all be His sacrifice) do not tell us not to resist evil but they tell us not to create new evil in resisting evil. The Prophet of Islam (may peace and the blessings of God be upon him !) was the first to realize that though warfare, in the present stage of human development at any rate, is an unavoidable evil, yet it might be so regulated as to cause a minimum of harm; and He therefore was the first to lay down the principle and insist on its being carried into practice that women and children and non-combatants should be spared, that captives and hostages should be treated humanely, that engagements entered into between military commanders and civil States should be respected—all principles that it has taken Europe centuries and a succession of Hague

Conventions and International Conferences to make Europe accept, if indeed she has at last accepted them. And in regard to his treatment of the non-Muslim peoples with whom he came in contact, and we may add that the treatment accorded to such peoples by his successors the Caliphs, it may be said that it was far more liberal than the treatment accorded up to a couple a centuries ago by Catholic Princes to their Protestant subjects and *vice versa*.

Civil Law

We have seen that the religion and polity of the Prophet of God (may we all be His sacrifice) were the first to realize international rights and to give effect to an International Law that even the League of Nations has not greatly improved on. Let us see how the civil law of Islam, the Law of the Shariat approach the social problems of the State. Slavery at the time when the Prophet of Islam (peace on Him) first preached this divine message, was the common practice in Arabia and indeed all over the world. To remove this institution at a stroke would have been a revolutionary measure for which society was not yet prepared. The Prophet (peace on Him) however strictly enjoined the humane treatment of slaves, and legislated for their manumission on easy and reasonable terms, so much indeed that the position of the slave among Muslims was rather that of a poor relation than anything else. So liberal were the laws that the child of a slave girl could, and in many cases actually did, inherit the throne of a proud Sultan. Polygamy was the universal practice in Arabia at the time when the Prophet of God (peace on Him) first preached his message; and women had no rights whatever. The Prophet, with perhaps a better knowledge of human nature than other teachers who have legislated in this matter, neither abolished polygamy nor attempted as Christianity has done to create a nominally monogamous system at the expense of a large class of prostitutes. He limited the number of wives a man could marry to four, and that too under conditions such as would ensure equitable treatment for all of them. What is more, he definitely recognized women's rights as a member of society, anticipating European legislature by more than a dozen centuries. Under the Law

of Islam women may inherit property, they may divorce their husbands, their rights in matrimony are protected by a civil contract which assures them of support in case of their husbands casting them off without just cause. In all these matters, the Law of Islam has anticipated European legislation by centuries, —indeed it is far better to-day than is the case in some European countries.

Social and Political Problems

It will be seen from what we have said heretofore that the Prophet of God (may we all be His sacrifice) was not only the greatest religious teacher the world has known, but also a great statesman and legislator. It would, in these circumstances, have been strange if he had not envisaged certain problems already perhaps beginning to make themselves felt but which were to become formidable in later ages. On the political side, the teachings of the Prophet (peace on Him) are clear. He has no sympathy with anarchy. "Stir not up strife on the face of the earth." The Faithful are enjoined to obey those princes who protect their religion, even if the Rulers themselves belong to another faith. Communism, in the present form at any rate, had not appeared in those days, but the Prophet is clear about the sacredness of property rights. The laws of inheritance of Islam however are such as to prevent huge accumulations of property and the injunction against the giving or taking of usurious interest was a check on the development of the worst forms of capitalism. The institution of *Zakat* (regular charitable tithe) was an anticipation of modern poor law legislation; while the admirable institution of *Waqfs* provides an excellent system of charitable trusts. Space prevents us from dealing at great length with the comprehensive and liberal polity which in fact is the politico-social aspect of Islam, but we think we have said enough to show that this religion and this polity alone have never fallen from that golden age which they reached when the Prophet of God brought his message to the world; and can alone realize the highest aspirations of mankind.

AHMADIYYA MOVEMENT IN FOREIGN LANDS

England

In his letter of 26th October Maulvi Muhammad Yar Arif, Assistant Imam of the London Mosque writes as follows about the missionary activities of the Ahmadiyya Mission in England :

On Friday last about fifteen friends from different parts of London came to see us and say their Friday prayer in congregation. The Imam, Mr. A. R. Dard, gave a stimulating and inspiring sermon in which he exhorted all those present to do all they possibly could to make the *Yau-Mut-Tabligh* a great success.

The news that Mr. and Mrs. Kween who were regular visitors to the Mosque for the past so many months and had evinced sincere and sustained interest in our activities and missionary efforts have at last accepted Islam as their future religion, will, I hope, be read with great interest and pleasure. I happened to pick up acquaintance with them in a literary society of which I am a regular member. That formal and casual acquaintance gradually ripened into intimate friendship and the Kweens began to visit the Mosque and take interest in our activities. These regular Sunday visits have culminated in the change of their ancestral faith with a religion to which, before they met me in the above-mentioned society, they, perhaps, were complete strangers. Both husband and the wife are educated persons and Mrs. Kween's speach on " Ahmadiyya Movement" last Sunday revealed the depth of her learning and her insight into the fundamentals and distinctive characteristics of the Ahmadiyya Movement. On the same day, the brother-in-law of Dr. Sullaiman of South Africa, one of the earliest, sincerest and most energetics Ahmadies in England, became an Ahmadi. May God grant him steadfastness and perseverence !

The last *Yau-Mut-Tabligh* (day for preaching the tenets of Ahmadiyyat among orthodox Muslims and non-Muslims) was duly observed here. The Chaudri Zafrullah Khan, Mr. Mubarak Ahmad Fuelling and Mr. Abdul Aziz made very useful and effective use of the time at their disposal. I also spoke for about two hours in Hyde Park on the claims and teachings of the Promised Messiah. Several questions were put to me which were answered, in most cases, to the satisfaction of the inquirers. I made another public speech on 19th October, 1933, on the truth of the Holy Prophet. Mr. Nasir Biley was with me. He took an active part in the private conversion after the speech. Maulana Dard gave a lecture on Islam in a society on 24th October.

Palestime, Syria and Egypt

Maulvi Abul-Ata writes from Haifa (Palestine) :—After my last letter the following gentlemen have joined the Ahmadiyya Movement : (1) Sayyud Badr-ud-Din Alhasni, a younger brother of our respected brother, Sayyad Munir Effendi, (2) Sayyad Mustefa Gazzi Barja, who is a cloth merchant of Lebanon, (3) Sayyad Mahmud Omar Nehladi, (4) Sayyad Muhammad Abdul Aziz Effendi, (5) Sayyad Abdur Rauf Effendi Twakkul and (6) Muhammad Mahmud Rasmi. The last four are educated youngmen from Cairo. Shaikh Muhammad Amin al-Hajj Barja, the 7th gentleman to become Ahmadi is employed in Beirut (Syria).

After the last report three more controversies took place with Shaikh Alabushi. Owing to his obvious and evident failure to hold his own all his companions deserted him. This great controversy with the Shaikh has proved to be of immense use for the new members of our community. They have learned as if by heart all the different arguments bearing upon the points under discussion. A disciple of the Mufti of Acca had written me a letter signifying therein the Mufti's readiness to hold a discussion with me. But when he was asked to settle the terms and conditions governing the conduct of the discussion-to-be, the Mufti Sahib winced and flinched. He first refused to discuss the death of Jesus and the question whether prophet-

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hood ended with the Holy Prophet, then he refused to hold any controversy in writing and finally flatly declined to receive or acknowledge our letters and in this way set the seal on his discomfiture and the utter untenability of his position. The whole correspondence will be released for publication in a few days' time and then the world will know how the so-called learned savants of Syria and Palestine are frightfully afraid of holding any sort of discussion on any disputable point with a most humble and insignificant follower of the Promised Messiah. The readers of the *Review of Religions* know that a discussion was proposed to take place in writing with an Egyptian theologian, Shaikh Muhammad al-Hafiz, on 'the finality of the Holy Prophet's prophethood.' Relevent conditions and terms had been decided upon. In confirmity with the terms of the discussion I sent my first paper in a registered letter. The paper containing his arguments in reputation of my views, ought to have reached me within a month according to the terms of the discussion decided upon. After the expiry of the stipulated time I received a letter from him on 25th August, in which he endeavoured to attribute his inability to write his paper within the prescribed time to the birth-day-celebrations of Imam Hussain, which he wrote, kept him engaged and engrossed for the whole month, obviously a lame and foolish excuse. He added that he had, however, commenced to write the answer of my paper. Two months have passed since I received his last letter and I am still awaiting any communication from him which will never come. " Truth has come and falsehood has fled and vanished. Verily falsehood always flees away."

The visitors in the past few days to our mission house included a Christian Jerusalem Professor named Joseph Aljozi. He had read my articles on Christianity and had since wanted to see me. He had invited me to meet him at his place in Jerusalem.

The headman of the village, Albassa, has sent me a Christian pamphlet about Islam accompanied by a letter in which he writes :

" As I am convinced that neither I nor any of our Ulema

c n answer this tract and as I know that God has selected the Ahmadies especially for the purpose of defeating and checkmating the machinations of the Christian missionaries and answer most effectively and render nugatory their propaganda by counter propaganda I request you earnestly to write the answer of this tract. I hope my request will not go in vain". In fact, those Muslims who still retain some love and respect for Islam and the Holy Prophet are grieved over the vast Christian literature concerning Islam that is unleashed in tons every year and to which the Muslim Ulema pay no heed. This callous indifference towards the religious need of the Muslim Maulvies will go a long way to pave the ground for Ahmadiyyat to grow and prosper. A Syrian friend named Ali Said Hamsi writes me a letter from Mich (U. S. America) in which he appreciates and admires very much the useful religious literature that is being provided every month in the columns of our monthly journal, the *Alboshīrāt*. He has sent me an Arabic tract entitled *As-shams*, written by some atheist and requests me to answer the objections raised therein. Last month we had published a tract entitled "Twenty questions to Christians." The great effect that tract has produced in Islamic and Christian literary and journalistic circles is evident from the notice that has been taken of it by numerous journals and periodicials, quotations from which are too many and too extensive for the limited space at my disposal in this letter to give. Shaikh Abdur Rahman's letter from Berja (Lebanon) mentions in detail the great efforts that our brother is making to further and advance the cause of Ahmadiyyat in Lebanon. He writes that indifference, apathy and opposition are giving place to a sympathetic consideration and study of the teachings of Ahmad and the people who erstwhile would not condescend to talk to us and always avoided our company and contact now come of themselves to ask for Ahmadiyya literature. The belief that only the Ahmadies can effectively answer the questions and objections of the Christians is steadily and surely gaining ground. Brother Sayyad Mustafa Nwelati writes from Syria that blind bigotry and narrow-mindedness are fast disappearing. We are gaining sympathisers in growing numbers. Ahmadiyya literature is creating a vaster field for itself and is much

greater in demand than before. The small but progressive band of the faithful in Cairo are sparing no pains to spread the Gospel of Ahmad which some times becomes the means of arousing the otherwise dormant orthodox opposition. A few days back some of our brothers were actualy beaten by hooligans. The Police, apart from a most formal inquiry, took no effective step to put a stop to a recrudescence of such *goondaism*. But it served a useful purpose. The Ahmadiyya doctrines and teachings have begun again to be discussed in Cairo papers on account of the occurrence of this incident. Articles have appeared for and against Ahmadiyyat in *As-Siyyasat*, *Al-Ehram* and *Almanar*. In Palestime itself we are making a great headway, arousing opposition and enmity in some quarters and sympathy and earnest enquiry in others. The mosque at Kababir will shortly be opened.

West Africa

Mr. F. R. Hakeem, our missionary to West Africa writes in his latest letter as follows:

After the last report I visited a town named Aboora which is situated two miles from Cape Coast which is the old capital of the Gold Coast Colony. The visit was principally in connection with the opening of a school in that place. In 1922 I had tried to open a school there and about £60 had been collected for that purpose. But then the circumstances and conditions of the place did not permit the opening of a school. I have, however, succeed this time. The school is already runningsuccessfully. About 80 students are reading.

The visit to Aboora was availed of to give a lecture. I got the chief of the town who is an old pagan to announce that a lecture on "the object of man's creation and how can that object be fulfilled" will be delivered. The inhabitants are mainly Christians and pagans. The speech was given in English which was translated into local dialect by my secretary. The Chief thanked me through his secretary. The building of the school at Aboora is a rented house belonging to an old Christian gentleman, Dr. Coleman by name. I persuaded him to sell the place to us. But he would not agree. The Dr., however, listened

with wrapt attention to my long discourse on the beauties of the teachings of Islam Our general Secretary Mr. Bin ya Meen brought his Christian friend, Mr. J. M. Cook who is himself a Christian Missionary. In his talk with me on various topics he expressed his regret that if Islam had come to West Africa a little earlier they would not have become Christians. He is from Cape Coast and promised me every help and assistance if we opened a mission there. During the time under report I gave about 16 lectures and 20 new persons have entered the fold of Ahmadiyyat in Gold Coast and 10 in Lagos. The *Dars* of the Quran, of the Hadith and of the books of the Promised Messiah is regularly held. We have begun the second chapter of the Quran, have finished reading *Kishti-i-Nooh* and have read *Umdatul-Ahkam* up to the chapter entitled Eidain (the Two Eids).

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Java and Summatra

The readers of the *Review of Religions*, we persume, must have remembered the proceedings of an interesting controversy that had taken place between our Missionary, Maulana Rahmat Ali and the orthodox Maulvies some months ago in Batavia which were published in the August number of this journal. We had been told that another equally important and momentous controversy will be held a few weeks hence. That controversy has now been held in Batavia and the Ahmadi Missionaries have come out of the ordeal with flying colours as usual. Their marvellous success has been testified to by prominent people and journals in Batavia. On the very next day when the controversy ended, a very prominent non-Ahmadi gave his impressions of it in a distinguished Batavian paper which we translate below for the interest and benefit of our readers. He wrote :

" I was present in both the controversies. After weighing the respective arguments adduced by both the disputants in support of their claims and contentions I have been driven to the conclusion that neither our Maulvies possess the arguments which furnish an adequate and effective answer to the

arguments put forward by the Ahmadi Maulvies, nor do they possess that attraction and personal magnetism which is the Ahmadi preachers' greatest asset and which causes the hearts of the listeners to be irresistibly drawn towards them. Their arguments appeal straight to human reason and intellect and penetrate the depths of man's nature. If two or three more controversies were held between the Ahmdi and non-Ahmadi preachers, I am afraid, a large portion of the Muslims of these Islands would join the fold of Ahmadiyyat. I am positively of the opinion that we should strictly avoid all sorts of disputes and discussions, public and private both, with the Ahmadies as in both the cases it is we who are the losers. The money that is spent in convening such meetings is ours. We spend our time and energy and the result invariably is that our people accept Ahmadiyyat in tens and twenties."

Before I give a brief account of the proceedings of the controversy, writes Maulvi Abdul Wahid of Summatra, it is necessary to tell the readers of the *Review of Religions* that Batavia where this controversy took place is the capital of five Islands, Java, Summatra, Borneo etc, and being the seat of government is inhabited by the cream of the Javan society. The controversy was held in a public hall and was timed to start at 8 p. m. But long before the appointed time the hall was packed to its utmost capacity. The editor of a very famous paper had to call in the aid of the Police to get in. The controversy started with Maulana Rahmat Ali's one hour speech on the death of Jesus. Then the non-Ahmadi Maulvi spoke for one hour and tried in vain to refute Maulana Rahmat Ali's arguments. After this both the speakers had their turns of about 10 or 15 minutes in which to explain and dwell upon the points raised in their opening speeches. What effect the respective speeches produced on the audience may be told in the words of the editor of an old and famous paper. He writes:

"There is no doubt about it that the Ahmadi preacher did irrefutably prove in a convincing and attractive manner from the Quran and the Hadith that Jesus had died. Our preacher also did his level best to show that Jesus was alive

in heaven. And after hearing the arguments from both sides, we are constrained to say that though we still believe that Jesus is alive, but our reason and intelligence cannot accept that a person can live in heaven for about 2000 years without eating and drinking."

On the second night the question to be discussed was "the Truth of the claims of the Promised Messiah." The Ahmadies were represented by Maulana Abu Bakr Summatri. The editor of the same paper writes regarding Maulana Abu Bakr's speech as follows:

"Rendered wiser by the bitter experience of last night I reached the hall much earlier than the fixed time. But my surprise knew no bounds when I found that the Ahmadiyya point of view was being put forward by a handsome youngman who was said to be a graduate of the Punjab University. The youngman was speakiug in such a bewitching and captivating manner and had resolved difficult and complicated problems in such a clear and lucid way, adducing a galaxy of quite convincing arguments in support of his contention which came out of his mouth so naturally and spontaneously that we are convinced we have never been privileged to hear a speech like the one with which the youngman kept us spell-bound, and though the majority of the audience were non-Ahmadies and held opinions opposed to those being expressed by the youngman but they listened to him with wrapt and respectful attention, sitting motionless as if birds were sitting on their heads which they were afraid would fly away if they made the least movement. Most people were heard to say that night that a speech like that was never heard before in these Isles."

Extracts from the paper, the *Benting Taimur*, Batavia.

NOTES ON THE HOLY QURAN

اذ قال له ربه اسلم قال اسلمت لرب العالمين۔

132. Idh qāla la-hū Rabbu-hū; aslim, qāla, aslam-tu li-Rabbil-'ālamīn.

132. When his Lord said to him; Surrender thyself; he said, 'I have surrendered myself to the Lord of the worlds.'

124. Abraham's religion is described in this verse. When God asked him to be obedient and submissive, he replied, اسلمت لرب العالمين "I surrender myself completely to the Lord of the worlds." The words may also be translated as "I have surrendered myself to the Lord of the worlds," that is, in response to God's commandment to Abraham to surrender himself, he said, I do surrender myself, but this felf-surrender of mine is only for the sake of God, and not from any other motive."

و وصى بها ابراهيم بنيه ويعقوب يابنى ان الله اصطفى لكم الدين فلا تموتن الا وانتم مسلمون۔

ام كنتم شهداء اذ حضر يعقوب الموت اذ قال لبنيه ماتعبدون من بعدى قالوا نعبد الاهك واله آبائك ابراهيم واسماعيل واسحاق الها واحداً ونحن له مسلمون۔

Wa waṣṣā bihā Ibrāhīmu bani-hiwa Ya'qūb Yā baniyya, innallā-hastafā la-kumud-dīna; fa-la tamūtunna, illā wa antum muslimūn-Am-kuntum shuhadā'a idhhaḍara Ya'qūbal-mautu? idh qāla li-banī-hi, Mā tā, budūna mim ba'di? qālū' na'budu ilāha-ka wa ilāha ābā'ika, Ibrāhīma wa Islmā'ila wa Ishāqa, ilāhan,wāhidan; wa nahnu la-hū muslīmūn.

133. And upon his sons did Abraham and Jacob also enjoin this saying: 'O my sons, Truly Allah has chosen this religion for you; die not, therefore, but while you are resigned."

134. Were you present when death came on Jacob?

When he said to his sons, 'what will you worship after me?' They said, 'we will worship thy God, and the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him have we surrendered ourselves.'

In these verses it is further pointed out that Abraham not only himself followed that principle but both he and Jacob exhorted their respective offsprings to the same surrender to the will of God, and bade them present to God that attitude of unreserved resignation which was the characteristic of their own lives. They advised their children to let no moment of their life pass without bearing witness to their total submission to the will of God. The words "Die not, but while you are resigned," mean (1) Be obedient to God at all the moments of your life so that whenever death comes, it may find you obedient, (2) Be perfect Muslims so that you may become the favoured of God and He may not let death come upon you eccept at a time when you are perfectly obedient to Him.

These verses as well as the foregoing one reveal the noteworthy point that *Islam* really means absolute obedience and self-surrender. Hence, one who completely obeys the will of God is a Muslim. Thus, every true pre-Islamic religion will, within this meaning of the term, fall under the definition of *Islam*, because at that time to follow it was to obey the then expressed will of God. The point of difference between the religion brought by the Holy Prophet (on whom be peace and blessings of God!) and other faiths is that, though Islamic in essence the latter were not called by the name *Islam*, whereas the former is given no other name than *Islam*. The reason for this distinction is that the previous faiths were not perfect and each of them was to be replaced by a succeeding one, and so, if each had been entitled *Islam*, there would have been hopeless confusion Hence, when there came the faith which was perfect in itself and was, therefore, to last for ever, it was aptly called *Islam*, so that the name itself may be sufficiently illustrative of its purpose.

When the Holy Qur-ān calls the previous Prophets as

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Muslims, it does not mean that the previous Prophets followed the ordinances embodied in the Holy Qur-ān, but it means that, as explained above, they followed the true faith of their day.

In corroboration of what the Holy Quran says here about the last will of Jacob to his sons, Rodwell quotes the following from Midr. Rabbah on Gen XLIX, 2: "at the time when our father Jacob quitted this world, he summoned his twelve sons and said to them, Hearken to your father Isaac (Gen. XLIX, 2). Have you any doubts in your hearts concerning the Holy One, blessed be He. They said, " Hear, O Israel, our father. As there is no doubt in thy heart, so neither is there in ours. For the Lord is our God, and He is one." Cf. also Targ. Jer. on Deut. VI, 4.

تلک امة قد خلت لها ما کسبت و لکم ما کسبتم و لا تسئلون عما کانوا یعملون۔

135. Tilka ummatun qad khalat ; la-hā mā kasabat, wa la-kum-mā kasab-tum, wa lā tus'alūna'ammā kānū ya'malūn.

135. This was a people that has passed away ; for them is what they earned, and for you shall be what you earn, and you shall not be questioned as to what they did.

125. The Jews and the Christians are here reminded that their forefathers reaped the reward of their deeds, and if they also wished to be rewarded like them, they should show implicit obedience to God's will and take no pride in the obedience shown by their forbears.

وقالوا کونوا هودا اونصاری تهتدوا قل بل ملة ابراهیم حنیفا وما کان من المشرکین۔

136. Wa qālū kūnū Hūdan au Nasārā tahtadū ; qul : bal, millata Ibrāhīma, hanīfá ; wa mā kāna minal-mushrikīn.

136. And they say : 'Be ye Jews or Christians that you may be guided.' Say : 'Nay, but the religion of Abraham, the upright ;' and he was not of those who associate gods with God.

126. The followers of all the religions of the world have a tendency to drift into the notion that salvation is

confined to their respective folds, to the entire exclusion of all others. But this view is quite erroneous. Salvation depends upon the grace of God, and surrender to His will is the only way to win His grace. Accordingly, so long as following a religion involves submission to God's will, there is salvation in it. But when the former condition ceases to exist, the religion can no more offer salvation.

God says in verse 136 that the Jews and the Christians are quite wrong in emphasising the condition of bare entry into their religions as the means of salvation. Abraham, who was a righteous servant of God, would always put implicit faith in every commandment received from God. It is, therefore, incumbent on the followers of all such religions as claim to have fulfilled in themselves the covenant of Abraham to accept the commandments of God and place no reliance upon any denomination. Abraham hated setting up equals with God and worshipped Him alone. Now, the Jews and the Christians have departed from the way of Abraham in so far as they have set up false gods in various ways. The Jews look upon the words of their divines as the words of God, and this is doubtless paying to others allegiance which is due to God. Christians hold Christ and the Holy Ghost as partners in the Godhead, although the teachings of Abraham even as represented in the Bible of to-day do not justify the holding of such a dogma. If Jesus and the Holy Ghost had anything of Godhead in them, they must have been the same in the time of Abraham. But Abraham is found to have always worshipped the one true God called the *Father* in the terminology of Christian theology, and there is no mention of any other God in his teachings.

Hanif (the upright) means (1) one who turns away from error to guidance (Mufridāt), (2) one who steadily follows the right faith and never swerves from it, (3) one who is rightly inclined to Islam. (*Aqrabul Mawārid*).

Abul Qutaba, a great commentator of the Holy Qur-ān, and one of the *Tabi'īn* (immediate successors of the Holy Prophet's companions) says that *Hanif* means 'one who

believes in all Prophets, rejecting none of them (*vide Ibn-i-Kathīr*, page 325). This meaning is also borne out by the next verse.

قولوا آمنا بالله وما انزل الينا وما انزل الى ابراهيم واسماعيل واسحاق ويعقوب والاسباط وما اوتى موسى وعيسى وما اوتى النبيون من ربهم لا نفرق بين احد منهم ونحن له مسلمون۔

137. Qūlū ; āmannā billāhi wa mā unzila ilainā wa mā unzila ilā Ibrāhīma wa Ismā'īla wa Isháqa wa Ya'qūba, wal-asbáti wa mā ūtiya Mūsā wa'Isā, wa mā utiyan-nabīyyūna mir-Rabbi-him. Lā nufarriqu baina aḥadim min-hum, wa nahnu la-hū muslimūn.

137. Say ye : 'We believe in Allah and what has been sent down to us, and what was sent down to Abraham and Ishmæl, and Isaac and Jacob and his children ; and what was given to Moses and Jesus, and what was given to the Prophets from their Lord. We make no distinction between any of them ; and to Him have we surrendered ourselves.

127. This verse throws further light on the meaning of the word *Muslim*. A *Muslim* is one who believes in *all* the Prophets of God known as well as unknown, that is, he believes that all nations were blessed with Prophets and regards their teachings as the word of God. Thus, one who believes in the Prophet of his own day and those gone before, without rejecting any, is a *Muslim*, because after making the believers declare that they believe in all the Prophets, God has made them say that they are *Muslims*.

The words " We discriminate none of them from the others " mean that a Muslim makes no difference between the Prophets in respect of their prophethood. He does not reject the prophethood of any Prophet, nor does he hold any nation to be without a Prophet.

This sentence should not be construed to mean that all the Prophets are of the same spiritual rank, because in this very *surah* we read : "*as to* these Messengers, we have exalted some of them above others." " (verse 254).

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So the words " We discriminate none of them from the others " only mean that we draw no distinction between them in point of prophethood, believing in some and rejecting others.

We draw the attention of the Muslims to the fact that, within the meaning of this verse, a *Muslim* is one who believes in *all* Prophets. The Holy Prophet (on whom be peace and blessings of God !) called the *Promised Messiah* a Prophet and the previous Prophets also spoke of him as such. When God has fulfilled in the person of Mirza Ghulam Ahmad the promise of the second Messiah, it behoves every one who identifies himself with Islam to accept him, because denial of the Messiah is sure to deprive one of the blessings of Islam. God has commanded the Muslims to believe in all the Prophets and He has sent the Promised Messiah as a prophet. His prophethood can not, therefore, be treated as an exception to the general command of God.

Christian critics have objected to this verse and demanded proof of the prophethood of Ishmæl. But we ask, what proof is there of the prophethood of Isaac ? If they reply that Moses, whose truth has been established by cogent arguments, has testified to the prophethood of Isaac, we can say with equal positiveness, that the Holy Prophet, whose truth has been established by even sounder arguments has testified to the truth of Ishmæl. If the testimony of the Holy Prophet (on whom be peace and blessings of God !) cannot be accepted as a proof of Ishmæl's prophethood, there is surely no reason why Moses' testimony be taken for granted as a proof of Isaac's prophethood.

The Christian critics have no ground on which to reject Ishmael as a Prophet, except that the Bible does not speak of him as such. But we learn from the Bible that through Sarah's envy, Ishmæl had to leave his home, and as he went away to a far off country, it was not possible for him to find mention in the Bible. The non-mention of a thing is no proof of its non-existence. But

even the Bible is not without clear evidence to show that God made great promises to Abraham about Ishmæl. His very name which was given to him by an angel and which means " God hears " (Gen. XVI, II) indicates that he was to be a beloved servant of God. Again, Abraham prayed to God, saying, " O that Ishmæl might live before Thee ! " (Gen. XVII, 18). The addition of the words " before Thee " to the word " live " on the part of Abraham clearly points to the conclusion that Abraham entreated God to grant Ishmæl a godly life and admit him into His kingdom, elevating him to the dignity of a Prophet, and God accepted Abraham's prayer. The original Hebrew expression translated as " live before Thee " also confirms the above view, because in Hebrew the expression means to be under one's eyes and become one's favourite (*vide* Hebrew and English Lexicon, by Edward Robinson, D. D. pp. 533, 830, and 831, ed. 1836).

فان آمنو بمثل ما آمنتم به فقداهتدوا وان تولوا فانما هم فی شقاق فسیکفیکهم الله وهو السمیع العلیم۔

138. Fa-in āmanū bi-mithli mā āman-tum bi-hī, fa-qad ihtadau ; wa in tawallau, fa-innamā hum fī-shiqāq ; fa-sa-yakfī-ka-humullāhu ; wa huwas-Samī'ul-'Alīm.

138. And if they believe even as you have believed, then are they surely guided ; and if they turn back, then are they only in a schism. In that case will Allah surely suffice thee against them, for He is the Hearing, the Knowing.

128. That is, if, like the Muslims the people of the Book also accepted all the revelations of God, then they followed the right path ; otherwise they were separate from the Muslims in the matter of religion and there was a wide gulf between their religion and Islam.

By adding the clause " He is the Hearing, the Knowing," to the words " Allah will surely suffice thee against them," the Holy Qur-ān hints that God will protect the Muslims against their enemies if they pray to Him for protection, for He is the Hearing and answers the prayers

of those who supplicate Him. He is also the Knowing and will avert from them even such disasters as they may be unaware of and for protection against which they may not even pray to Him.

صبغة الله ومن أحسن من الله صبغة ونحن له عابدون۔

139. *Sibghat allāhi, wa man aḥsanu minallāhi ṣibghatan wa naḥnu la-hū 'ābidūn.*

139. Take the dye of Allah, and who is better than Allah at Dyeing, and Him alone do we worship.

129. صبغة *Sibghah* means (1) religion, (2) dyeing. Grammatically, the word *Sibghah* is used here as an object. It is a rule in Arabic Grammar that whenever somebody is to be exhorted to do a thing, the verb is omitted and only the object is mentioned. Thus the sentence means, "It is proper for you to accept the religion of God or to dye yourself in the dye of God," *i. e.*, follow the path which God wishes you to tread, as nothing can be better; and receive baptism from God Himself.

"Take the dye of Allah" means "acquire the attributes of God."

قل اتحاجوننا فى الله وهو ربنا وربكم ولنا اعمالنا ولكم اعمالكم ونحن له مخلصون

140. *Qul a-tuḥājjūna-nā fil-lāhi, wa huwa Rabbu-nā wa Rabbu-kum; wa lanā a'mālu-nā, wa la-kum a'mālu-kum; wa naḥnu la-hū mukhlisūn.*

140. Say: 'Do you dispute with us concerning Allah, while He is our Lord and your Lord? And for us are our deeds, and for you your deeds; and to Him alone are we sincerely devoted.'

130. In this verse, the Holy Prophet (on whom be peace and blessings of God) is commanded to say to the people of the Book that it is God Who has sent His revelation to him and that they should not dispute God's choice,

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because He is the God of the Muslims quite as much as theirs, and that He knew the deeds of both. God is the creator of all and His grace is not confined to any one tribe or country. Whatever individual or nation accepts the commandments of God becomes eligible for His grace.

ام تقولون ان ابراهيم و اسماعيل و اسحاق و يعقوب والا سباط كانوا هوداً آونصارى
قل ء انتم اعلم ام الله ومن اظلم ممن كتم شهادة عنده من الله وما الله بغا فل عما تعملون-

141. *Am taqūlūna inna Ibrāhīma wa Ismā'īla wa Isḥāqa wa Ya'qūba wal-asbāṭa kānū Hūdan au Naṣārā? Qul 'a-antum a'lamu amillāh? Wa man azlamu mimman katama shahādatan 'inda-hū min allāh? Wa mallāhu bi-ghāfilin 'ammā ta' malūn.*

141. Do you say that Abraham and Ishmael and Isaac and Jacob and his children were Jews or Christians? Say: 'Know ye better, or Allah? And who is more unjust than he who conceals the testimony that he has from Allah? and Allah is not unmindful of what you do.'

131. In this verse, it is enquired of the Jews and Christians how Abraham and his children would fare, if salvation was monopolized by the Christians or the Jews. If they replied that they were also Jews or Christians, it would be against their scriptures, which declared them as belonging to pre-Mosaic times.

Some short-sighted persons are so fondly attached to their own views that they ascribe them to every righteous servant of God without any evidence. In their discussions, the Jews and the Christians too, used to represent even those of their ancestors who lived before the founders of their religions, as the followers of their own faiths. God says that it is a stupidity, because the Pentateuch shows that those prophets lived even before Moses, not to mention Christ.

This is not the case with the ignorant masses alone, but sometimes even well-informed people fall a prey to

this delusion. Many eminent men among Christians hold the belief that all the prophets and the righteous of pre-Christian days were saved through faith in the atonement of Christ.

تلك أمة قد خلت لها ما كسبت ولكم ما كسبتم ولا تسئلون عما كانوا يعملون۔

142. *Tilka ummatun qad khalat; la-há mā kasabat, wa la-kum mā kasabtum; wa lā-tus'alūna 'ammā kānū ya'malūn.*

142. This is a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

132. In the end, the Jews and Christians are once more warned, in the verse under comment, against relying upon the deeds of those Prophets who had gone before, but are required to think of their own end, because the deeds of those Prophets or the sufferings of Christ could not be of any avail to them. They would be called to give an account of their own actions.

سيقول السفهاء من الناس ما ولهم عن قبلتهم التى كانوا عليها۔ قل لله المشرق والمغرب يهدى من يشاء الى صراط مستقيم۔

143. *Sa-yaqūlus sufahā u minan-nasi mā waliā-hum 'an qiblati-himul-lati kānū 'alai há. Qul lillā-hil mashriqu wal maghrib. Yahdi man-yashá 'u ilā ṣiráṭim-mustaqīm.*

143. The dull-witted among men will continually say: what has turned them away from their Qibla which they followed? Say, To Allah belong the east and the west. He leads whom He pleases to the straight path.

133. While building the Ka'ba Abraham had offered the prayer, "And our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy signs and teach them the Book and wisdom and may purify them; surely Thou art the Mighty, the Wise" (V. 130). This prayer implied that the Prophet prayed for was to have

a connection with the Ka'ba. Hence the prayer could be said to have been fulfilled in the Holy Prophet of Arabia, only if his connection with the Ka'ba was established.

He was only to satisfy the four conditions expressly mentioned in the prayer, *viz*:—

(1) the recital of God's signs (2) the purifying of men and the teaching to them of (3) the book and (4) wisdom, but was also to satisfy the fifth condition implied in the prayer, *viz.* the condition of having connection with the Ka'ba. This fifth condition was fulfilled by the Ka'ba being instituted as the *qibla* for the Muslims. *Qibla* means 'direction, or the side to which one turns one's face'. As the Muslims are bidden to turn their faces to the Ka'ba at the time of worship, therefore the Ka'ba is called the *qibla* of the Muslims.

It is usual with the Holy Qur-ān not to give abruptly such commandments as appear hard to men. It first prepares men for the acceptance of such commandments and then gives these commandments. As an illustration of this, the readers may be referred to vv. 184—186 which contain commandments about fasting. But before enjoining the Muslims to fast for the whole month of Ramzan, it prepares them for the acceptance of the commandment by saying:— 'O ye who believe, the fast is made obligatory upon you as it was made obligatory upon those before you so that you may become pious, for the appointed number of days'. In this verse the believers are exhorted to fast, without being told the exact number of days for which they are required to do so, and when they have been so exhorted, they are thereafter told in v. 186 that they should fast for the whole month of Ramazan.

The same course has been followed with regard to the commandment regarding the change of *Qibla*. This commandment was likely to prove an obstacle in the way of many, so in order to prepare the people for this change, an

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objection that was likely to be raised against this commadment is first refuted.

This verse was revealed before the commandment for the change of *qibla* was given in v. 145. The particle س prefixed to the verb *sa-yaqūlu* (will continually say)makes it denote the future which is a further evidence of the fact that the commandment for the change of the *Qibla* was yet to be given. The words " the dull-witted among men will continually say what has turned them away from their *qibla* which they followed" refer to the future which shows that the commandment was yet to come. As a serious objection was to be raised against the adoption of the Ka'ba as a *qibla* by the Muslims, *viz.*, that the Muslims by turning their faces to the Ka'ba at the time of prayer, had made themselves guilty of idolatry—an objection which is still being reiterated, the Holy Qur-an prepares the Muslims for the acceptance of the commandment by refuting the objection beforehand. It says:—"Say, to Allah belong the east and the west" that is to say, " We are not idolators. If we had performed our worship keeping in view a certain direction, that would have meant that we adored it and paid to it a reverent homage but such is not the case'. A Muslim does not look upon any particular direction as divine. He does not regard any particular side with adoration. To him all directions are alike, for both the east and the west belong to God; they are not worthy of idolization. Thus the words 'To Allah belong the east and the west' contain an answer to the objection referred to above. That turning to the *Ka'ba* does not form any essential part of prayer is apparent from the fact that there are many occasions on which a person does not turn his face to the *Ka'ba*, yet his prayers are not held to be in any way defective on that account. For instance, when a man does not know in which side the *Ka'ba* lies, and prays in a direction which is not the direction of the *Ka'ba*, his prayers are believed to be as acceptable as those that are offered with the face turned in the right direction. Similarly, when a man is travelling by

some conveyance such as the Railway train, and can not turn his face in the direction of the *Ka'ba*, he can say his prayers with his face turned in any other direction. The chief purpose which underlies the fixing of a particular direction for the worshippers to turn their face to is to bring about uniformity among all Muslims at the time of worship. Muslims living in the far east, and those living in the far west, all turn their faces in the same direction which gives them a form of unity. Morever, the Muslims are bidden to pray in congregation, and for this purpose also, it is necessary that all should pray with their faces turned in one and the same direction.

The next sentence 'He leads whom he pleases to the straight path,' contains the second answer to the objection. Let the people object to the institution of the *Ka'ba* as the Qibla, if they please, but God has given this commandment in order to fulfil the prayer of Abraham. It had been ordained for the Muslims that they should turn their faces to the *Ka'ba;* so when the Muslims had made sufficient progress in their faith to entitle them to the privilege of being the fulfillers of Abraham's prayer, God directed them to adopt the Ka'ba as their Qibla. The words "He leads whom he pleases to the straight path," mean that it is usual with God to point out the right course to those who are His chosen people.

وكذالك جعلنا كم أمة وسطاً لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا۔
وما جعلنا القبلة التى كنت عليها إلا لنعلم۔ من يتبع الرسول ممن ينقلب على عقبيه۔ وان
كانت لكبيرة إلا على الذين هدى الله وما كان الله ليضيع ايمانكم۔ ان الله بالناس لرؤف رحيم۔

144. *We kaḍhālika ja'alnā-kum ummatan-wasatal li takūnū shuhadā'a 'alan-nāsi wa yakūnar-rasūlu 'alaikum shahīdā. Wa mā ja'alnal qiblatalla-tī kunta 'alaihā illā li-na'lama man yattibi 'ur rasūla mim-man-yanqalibu 'alā 'aqi-bai-hi, wa in kānat la-kabīratan illā 'ālalladhīna hadallahu; wa mā kānalláhu li yuḍi 'a īmāna hum; innallāha bin-nási la Ra'ūfur Rahīm.*

144. And thus we made you a moderate nation that to

men you may be witnesses, and to you the Propet may be a witness. And We made not the Qibla thou didst follow as such, save that We might know who follows the Messenger and who turns upon his heels. And this is surely a grievous thing, but not to those whom Allah has guided. And Allah is not such that He will let your faith go for nothing; surely Allah is Compassionate and Mereiful to men.

134 (*a*) وسط *wasat* (Moderate) lit. signifies (middle) 'between the two extremes', 'conforming to the just mean.' Hence it also signifies 'the best,' 'the most excellent' (Lane's Lexicon, pp. 2941, 2942). That the word *wasat* has been used in this verse in the sense of "the best", "the most exalted" is clear from another verse of the Holy Qur-an which runs thus: كنتم خير أمة اخرجت للناس "You are the best nation that has been created for the good of mankind."

(*b*) The words 'that to men you may be witnesses, and to you the Prophet may be a witness' explain the purpose for which the Muslims have been made 'the best of peoples.'

The true believers are herein told that as they have been made the best of peoples, they will be nearer to God than other people and will consequently enjoy the special favours of God. Hence if they will be true Muslims, God will bestow His blessings upon them in greater abundance than upon other people; and when the people will witness God's special dealings with the Muslims they will know that the Muslims are the favourites of God and that the religion which they follow is the true religion. Thus the Muslims bear witness to the truth of Islam. They are therefore exhorted to live up to Islam so that they may be witnesses of its truth to men as the Holy Prophet (May peace and blessings of God be upon him) was a witness of truth to them.

The sentence لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا

may also be rendered as "that you may be watchers (or guardians) over men, and that the Prophet may be a

watcher over you." According to this rendering, it has been laid down as the function of the Muslim nation that each generation of it should be the guardian of the next generation and lead them on the right path. Being the best of peoples, they are not to be superseded by any other people, hence it is incumbent upon them to be ever on their guard against error and to see that each succeeding generation follows the path that was trodden by the immediate companions of the Holy Prophet. The Holy Prophet was to be the guadrian of his immediate followers, while the latter were to be the guardians of their successors.

The particle على, *alā*, used with the words *Shuhdā'a* and *Shahīd* also means 'against.' Taking the word in this sense the sentence would mean "that you may be witnesses against men and the Prophet may be a witness against you," that is it to say, the Prophet will warm the Muslims of their error, while the Muslims in their turn will apprise the people of their faults. The perfect example of the Prophet will be like a mirror to the Muslims by looking into which they will be able to see their own shortcomings, while the lives of true Muslims will serve as models for the other people who by comparing their conduct with that of the Muslims, will be able to know their awn defects and correct themselves accordingly.

(c) لنعلم *Linā'lama* (so that We might know) should be taken to mean 'so that we might make known or distinguish,' for God being Omniscient knows all things, and therefore he did not appoint the first *qibla* in order to acquire knowledge of those who followed the Messenger as well as of those who turned upon their heels. He already knew them, for the Holy Qur-ān Says "He knows the secret and what is more hidden still" (XX, 8). Again "know ye that Allah knows what is in your minds.'. (11, 236).

This word has been used elsewhere also in the sense "making known." In ch. XXXIII, 51 we read "we know

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what We have made incumbent on the believers with regard to their wives." In this verse the word علمنا *Alimnā* (we know or we have known) really signifies "we have made known or declared." That the word *na'lamū* has been used in the verse under comment in the sense of 'distinguish' is clear from the fact that it has been followed by the particale من *min* which is used to distinguish one thing from another. As علم *ilm* (knowledge) enables one to distinguish, and sometimes a word denoting the cause is used to express the effect, therefore the word, *ilm* and its derivations are also used to express the idea of 'distinguishing.'

At Mecca, the Holy Prophet (may peace and blessings of God be upon him!) used to offer his prayers with his face turned to Jerusalem although he took care to take such a position as to make the *Ka'ba* also come in front of him. That was possible for him to do only in Mecca. At Medina he could not turn his face exclusively to Jerusalm. But when he had been at Medina for some months, he received a revelation directing him to turn his face to the *Ka'ba*.

Both these qiblas were a great stumbling block in the way of men. The Arab pagans were greatly attached to the *Ka'ba*. It was their national house of worship which had come down from the days of Abraham. Hence it was a trial for them to abandon their national temple for Jerusalem, the temple of the people of the Book. Hence the Holy Quran says," and We made not the Qibla thou didst follow *as such*, save that We might know who follows the Messenger and who turns upon his heels;" that is to say, the order to turn the face to Jerusalem in the time of prayer was meant as a trial to distinguish the true and sincere believers from those who were not firm of faith.

The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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